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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
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PSALM 100

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before His presence with singing.

Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.

For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.

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THE EUROPEAN HARVEST FIELD

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Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

FLASHLIGHTS FROM EUROPE

By Margaret M. Griffith

Europe a Strategic Center

"EUROPE is the hub of the racial wheel. The spokes run out to the end of the earth. The rim skirts the farthest horizon. The hub controls spokes and rim, and today the whole race is in touch—close, restless, intimate touch—as never before," says Dr. S. D. Gordon. The Mediterranean basin drains and dominates parts of three continents. It dominates Europe most of all. All written history practically revolves within a few hundred miles of its shore. In making a world survey, it is logical to begin with Europe. Europe is the storm center of the world.

Today, all Europe continues to talk of an impending crisis, which diplomatic notes, conferences, compacts, and treaties have seemingly failed to avert. The only hope for Europe is God's intervention in revival of the moral and spiritual realities. Should Europe go down in a crisis, the whole world will suffer, especially the western world. Should Europe experience a revival of true Christianity, the whole western world might probably experience revival. Which shall it be? The answer rests largely with the church in America. To America the whole world looks. Dare the church in America fail in her trust?

Facts on the Surface

What are the facts on the surface? The League of Nations, portending to settle all international difficulties, has largely failed. Has not Mussolini snapped his fingers at the League? Did not France go behind the back of Britain in her treaty with Turkey? Did not Turkey defy the League? It is significant that in 1933 Germany withdrew from the League, and Japan withdrew some time ago. These nations are not to be included in the great confederation of ten nations which control the territory of the old Roman Empire.

We are aware that, in 1870, twenty-three nations held the territory of the Roman Empire; there are only sixteen at present. Perhaps soon this number will be lessened to ten, as Daniel and Revelation state will be true when Rome is resurrected. "Ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast" (Rev. 17:12-13). A Balkan alliance, France tied up with Jugoslavia, and Italy with Albania, would speedily facilitate this matter. This seems to be forthcoming, and is not only being discussed but today exists in an unfinished state.

The small nations center around Mussolini more and more. Mussolini has made treaties with Roumania, Albania, Greece, Hungary, Czechoslovakia, Bulgaria, Poland,

Spain, Britain, and even Germany. Most significant in revealing the rapid resurrection of the Old Roman Empire is the fact that the Turkish government has adopted Roman characters for their alphabet in place of Turkish, and Greece has discussed the same thing. The international bank organizations, centered in Europe, should be noted. Though Briand's United States of Europe has not materialized, it remarkably reveals the trend of affairs in its purpose to "effect a greater uniformity in fiscal policies, to stimulate trade, to cultivate harmony and good will, even suggesting a *single system of coins and postage stamps.*"

Most significant is Mussolini's statement that Italy must be prepared for the beginning of the greatest crisis in Europe not later than 1934. Italy is determined to make herself as self-supporting as possible, and is planning to electrify all her industries. Her mountain rivers will be the source of her electrical energy. She is also increasing her exports, especially to the U. S. A., by expert and systematic propaganda. She is working with a will, which indicates that she is moving rapidly to the position of a first-rate power.

We must not omit to state that Mussolini has been able to penetrate politically into Abyssinia and do what the Vatican was unable to do over a period of thirteen centuries. Fascism is now almost completely financing the government of the Abyssinian king, Nefus Tafari. A treaty has been completed with the Iman Yahya of Yemen, an independent Arabian Sea kingdom, which has been a thorn in Britain's side. The Facist press has spoken of the possibility of rendering the Red Sea a passage-way, with an Italian background in Africa, extending all the way through the recently acquired territory in Northern Abyssinia to Tripolitania. Who will deny that the Italian Empire is being consolidated and that the Roman Empire is being rapidly revived?

The state of Europe and the condition of its nations are such that a superman is awaited, who will bring order out of chaos and complete the work of the League by placing it under himself as its imperial head. The Word of God teaches us that this superman cannot be manifested until the church is caught up to be with her Lord (II Thess. 2:7, 8). "He will need to be a first-class diplomat, yes, a clever schemer, who is capable of deceiving the whole world," says a well known Bible teacher, to whom we are indebted for some of this information.

Facts Underneath the Surface

The one thing which hinders the bringing in of the end of the Gentile powers and the setting up of Christ's kingdom, is the completion of the church. We rejoice, therefore, to learn that, in the midst of all these kaleidoscopic changes, the church of Christ in Europe is marching on. It is most striking to note, in the study of past revivals, how many of them centered in England or Europe. Bohemia, Germany, Switzerland, England, and Scotland have been the home of revivals.

Around the Mediterranean not only centered the ancient world civilizations, but here, too, was the birthplace of the world religions. The Holy Land has been the Mecca for the Mohammedan, the goal of crusaders for the Catholic, the national hope for the Zionist, as well as the land sacred to the Christian as the birthplace and earthly home of the Lord Jesus Christ. It is true that Rome controlled Palestine when Christ was born, and when Christ sets up His kingdom on the earth, Rome will again have the

control there, we believe. Palestine is the geographical center of the earth, a fitting location for the King of kings and Lord of lords, when He returns to reign. No wonder that current events center in Europe, around the Mediterranean, and in the Holy Land. The greatest age this world has ever known is soon to be ushered in with Jesus Christ, the Creator and Redeemer, occupying the throne of His father David in Jerusalem.

One of the biggest business men of the world, who has his agent in every country, studying conditions, said recently that the Jew is almost in control of world affairs. This ought not to surprise the Christian who knows the Word, for do we not read that the Jew will lead on the earth during the reign of Christ? Praise God, in that day the Jewish nation will have recognized Christ as their Messiah and King, and the Jew will have become Christian. Zechariah 8: 3, 4, 5, and 23 will then have been fulfilled: "Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called A city of truth; and the mountain of the Lord of hosts, The holy mountain . . . There shall yet old men and old women dwell in the streets of Jerusalem . . . The streets of the city shall be full of boys and girls playing in the streets thereof . . . In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

God is using Mussolini's authority in Italy, beyond a doubt, to the end of the completion of the church, leading up to the final great consummation. The *Presbyterian Banner* states that Mussolini has written to all the school leaders in Italy, recommending the use of the New Testament as follows:

"All professors and teachers shall read the New Testament, shall explain this divine Book to the children, and see to it that they memorize the passages. This Book shall not be missing in any school library, for it is ever new throughout all the centuries. It is the greatest of all books, the most necessary of all books, because it is divine. The national government desires by it to capture the children and, through them, the soul of the Italian people, for the discovery of the sure way which will lead the Fatherland to the worthiest and truest greatness."

Bulgaria is on the verge of a great spiritual awakening. In Roumania, Mr. and Mrs. Hill write us that in almost every village where the gospel has been preached, a revival is taking place at present. For a long time, God has been working in power among the Russians who came out into Europe when the Soviet border moved back—in the Baltic States, Eastern Poland, and Bessarabia. After the recent revolution in Austria, word reached us that thousands who had drifted from the church were returning to it.

The September issue of the *Moody Monthly* gives an account of a remarkable revival in Norway. Four ministers witness to the fact that it was genuine. Rev. Henry B. Roller of California was the instrument God used, together with his book, "Is a World-Wide Revival Imminent?" The church in Bergen was crowded to its capacity, so that the large Lutheran state church had to be used, and later, the great Cathedral of Bergen was offered for the services. Conversions, consecrations, dedications, and special divine blessing occurred each night. The total number estimated to have been blessed and helped is 1200.

From Harbin the word comes of great open doors of service. The law school of

the university has invited one of the missionaries there to speak to the students.

The nine million Jews of Europe have been neglected. Dare we neglect them longer? It is commmon to witess an audience of 500 Jews eager to hear the gospel. It is not unusual to hold services in packed houses, with several hundred Jews outside desiring to hear and often begging for a special meeting for Jews only, to be held afterward. Are the Jews not to be warned of the coming deceiver and the hour of Jacob's trouble? Dr. Cooper, said recently, "Some might call Dr. W. E. Blackstone a fanatic but to many he is a man of great faith, in that he has placed in the city of Petra twelve large boxes of books in Hebrew, ready for the time when the Jews shall flee into the wilderness." Dr. Cooper's latest book is to be placed there, also.

The work done by Misses Rhode and Christoffersen among the thousands of Jewish women and children of Warsaw, where live 400,000 Jews, is the only work of its kind being done there. This summer they had 150 women and children in the country at Radosc. There is an awakened interest in salvation all over Europe, among the Jews.

Though Hitler has made grave mistakes, perhaps, and is about to paganize Germany by the new religion of his German Church, yet from Americans who attended the World Baptist Congress, we learn that he has cleaned up the press, movies, and theaters of Germanty of all vulgarity and obscenity. Christian leaders of Germany write us that great liberty has been granted to Protestants since the protest of 6,000 pastors, so that everywhere evangelistic campaigns are being held, and gospel autocars are taking the gospel message into needy and barren sections. The present is perhaps unprecedented as an opportunity for the gospel in Germany. The liberty is greater than that accorded formerly under the national state church (Lutheran).

We ask that all our readers and prayer groups will earnestly intercede for revival. May our hearts be greatly encouraged by the revival fires in Europe, to believe that soon we shall witness revival in America. Let us awake and arise to God's expectation for us.

WE HAVE just received from the publishers, Prof. Vladimir Martzinkovski's book, "With Christ in Soviet Russia." It gives a Russian Christian's personal experiences of the power of the gospel in freedom and in prison. 364 pages. $1.25 per copy, postpaid. May be ordered from office of the Fellowship, 1213 North Franklin Street, Philadelphia, Pa.

Thanksgiving

By John Kovalchuk (Carpathian Russia)

"IN EVERYTHING give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

November, with its abundance of God's material blessings, is here again. Our forefathers, the Puritans of old, wishing to express to God their deep gratitude for all these blessings, set apart a special day, the last Thursday in November, to be observed annually. It is a good example for us and worthy of imitation, if we do it properly and in a Christian way.

We take this opportunity to express our deepest and heartiest gratitude to God for all the blessings He has bestowed upon us this past year, both spiritual and material. Space would not permit our mentioning all of them, but we wish to tell you of a few. As we pause for a moment and look backwards, our hearts become full of thanksgiving to God for the spiritual blessings He has given us. We had many wonderful opportunities to testify of the Lord Jesus to many souls in different places, both by oral testimony and by various kinds of spiritual literature, such as Bibles, New Testaments, Gospels, tracts, papers, letters, etc. Fully trusting the Word of God, we are sure that "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it" (Isa. 55:10-11). We have seen some results from our seed sowing, and the rest will also come forth, in due time.

The Lord was also very kind to us in material ways. I told you in previous letters that the last year was a specially hard one, because heavy rains had destroyed everything in the fields here. The people underwent great suffering, some of them falling on the streets from starvation. We asked God to help our believers, as most of them were extremely poor. They did not have any food at all and were in danger of starving to death. The Lord heard and answered our prayers, through His faithful children. We received enough help to save our people from starvation, and also were able to help them in buying seeds. The Lord gave us more than we had asked of Him. We received a goodly quantity of old clothing from our friends in the United States, Switzerland, and here in Czechoslovakia, so that we were able to clothe some of our poor people. We are sure that we were able to save a few precious souls from physical death.

Our Brother and Sister Alekseeva, in Shiroky Luh, are very consecrated and devoted to the Lord's work and are a great help to us. Mrs. Alekseeva was very ill, but they had no money at all to go to the doctor or to buy any medicine. They did not even have any money for food or clothing, for the children and themselves. We were so glad that we were able to help them from our Poor Fund. Our dear sister's health is now restored and she is again rejoicing with us, helping much in the meetings with her beautiful voice. She is again able to be around, with a smile on her face, untiringly taking care of us and others, when we go to that town to hold meetings.

There was another poor sister in Bustino, the mother of eight small children, who was dangerously sick. The doctor said she would die in a few days, unless she could receive proper care, so Mrs. Kovalchuk and Miss Selody did all they could for her. The Lord helped them, and the sister was saved from death.

There was a little ten-year-old girl in the town of Neresnice, the child of Greek Orthodox parents, who was very ill. She had an awful nervous condition known as "The Dance of St. Valentine," which had been caused by seeing her drunken father run after her mother with a large axe, intending to kill her. For several days and nights, this girl could neither eat nor rest. She was suffering terribly, jumping and dancing all the time, and it seemed as though it would kill her. Ignorant people came in crowds to watch her, giving her no opportunity to be quiet. The doctor could do nothing. They all decided that the girl was possessed of an evil spirit, and they called for the Greek Orthodox priest to come and pray over her, sprinkling her with

"holy water" and causing her to kiss the cross, etc., in order to drive out the evil spirit. But nothing helped her and she gradually became worse.

After they had tried everything they knew, the mother called on our co-worker, Mrs. Ermolinsky, asking her help. Mrs. Ermolinsky is the widow of a Russian military doctor, and the mother knew that she had helped other sick people. Our sister consented to help the sick girl, on condition that she be brought to her house. This was done. Mrs. Ermolinsky then shut out all visitors and cared for her the best she could, asking the Lord to help her and to glorify Himself in this case. After a few days of quietness and care, the child began to improve wonderfully. Mrs. Ermolinsky fed her and took care of her until she became quite well and her nerves were fully restored. The girl is now a member of Mrs. Ermolinsky's Sunday School class, and is a bright and happy child. She recites the verses from the Bible, sings our gospel hymns, and knows how to pray to God. Last week, we held a meeting in a town about 15 miles from Neresnice. Among other young people and children who came to this meeting from Neresnice, was this little girl. They *came on foot*, walking the 15 miles home again at the close of the service. I know that this is hard for Americans to believe, but it is true. We praise His holy Name!

Our dear friends, we could mention to you many similar cases, but we must be brief. There were many sick people here last summer, especially with malaria and other diseases caused by lack of food, and we tried to do all we could. Thank God, the crop here is much better this year than it was last year, especially potatoes, which are much used here.

Then, too, with deepest and most sincere gratitude to God, we wish to share with our friends our joy in having prayer answered concerning our most appalling need here, that of a Prayer Hall. We have already received some money for that purpose, and we believe the Lord will help us in this very important matter, for His own glory and for the salvation of many souls here. So, together with the Psalmist, I wish to say: "Bless the Lord, O my soul: and all that is within me, bless His holy Name. Bless the Lord, O my soul, and forget not all His benefits" (Psa. 103:1,2).

To the givers, who have made these blessings possible through their generous gifts, thus becoming participants, I would say in the words of another Psalm: "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice; grant thee according to thine own heart, and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions" (Psa. 20:1-5).

PRAYER REQUESTS

By Paulina Dimkova Nikoff

I WAS very happy to hear about that fine group of young people who have so kindly sent, from time to time, Christian gifts for our Orthodox Sunday School, and glad to know that they meet weekly for intercession. Please give them our sincere gratitude for their good Christian, moral, and financial help. May God bless every one of them abundantly!

We need all the prayers we can possibly have. We are beginning a new school year. Last year the work of the Sunday School was a great success. Now we are perplexed by new politics and environment. We have a new military government, which is making all kinds of reforms, and I do not know yet what attitude they will have toward us. I am afraid that the existence of our lovely Sunday School is in great danger, because of the exaggerated political and religious nationalism, which we find in every country now. I believe that God will help us. Let us pray that the Almighty may help them see the great need of such a school and help us not only to continue it but develop it greatly.

Secondly—Christmas is coming, and we shall need at least $70.00 to clothe 150 children, who are indeed very poor and unhappy. The misery around us is great. We must help the poor little ones in their unhappy lives. Let them pray for the children's Christmas, that God in His own way may send us, in His own time, the needed sum for this high and noble Christian deed.

Thirdly—Let them pray for the entire Christian work in Bulgaria.

We come to Him empty, but go out from Him full—fully equipped with all we need.

—*Rev. J. A. G. Ainley.*

Summer at Radosc

By Miss Tordis Christoffersen
(Poland)

"O MAGNIFY the Lord with me, and let us exalt His name together" (Psalm 34:3). Praise God for His grace and power, manifested in various ways, day by day. We have been conscious of much prayer in our behalf, and we are thankful to God for you all.

Praise, much praise, for His protection, while living as we did, exposed to all manner of evil, with the fence broken down, no dog, no man on the place. We trusted Him, and truly He kept us more than safe—He kept us in perfect peace.

Praise Him for the strength He gave to do all the hard work in a large garden and house, bringing the water quite a distance and caring for as many as fifty people at times, with all the teaching and preparation.

Praise Him for the fine spirit of cooperation and fellowship manifested by the girls, and also by Mr. Shuman, who brought fresh supplies from Warsaw, cheaper and better than we could get them here.

Praise Him for Mr. Shuman's two sweet daughters, Ida and Frida, who, being Jewish girls and truly born again, are a fine testimony, always ready to lead in prayer and to give a reason for the faith which is in them.

Praise God for the guests which He sent us, who were a means of great blessing. We invite all of you who read this to come and see Radosc.

Praise Him for His wondrous supply. We were all sure that He who gave us such great opportunities would also enable us to utilize them. So, with $10.00 and my personal allowance, we took out the first group of children. We have had the experience of the loaves and fishes being multiplied, as they were broken and blessed by Him, to feed the multitude, and enough was left to feed the beggars who were passing by all day long. An old woman who lived in the woods, sleeping under the trees, used to come with her tin can, and it was filled. All summer long, God sent in precious gifts from loving

Miss Christoffersen and Group at Radosc

friends, and we were strengthened in faith to make the groups larger and larger, until the last group numbered more than forty.

In the middle of the month of June, after busy days of preparation, setting everything in order on the inside and outside, and just when the garden and woods were at their best, we were ready to take out the first group of children. We gathered them for a service in the mission, in which we committed them to the Lord, asking Him to keep them from all manner of diseases, accidents, and evils. Then we lined them up, two by two, to walk to the station. Even the smallest child walked with us. They walked lightly, with glad hearts full of expectation. We were anxious to save every penny so that we could give many this joy of coming to Radosc.

The journey itself is a treat to these children, most of whom have never been in a train before. As the train passes through a tunnel, and over the bridge which spans the Vistula, the children are amazed with wonder. Then, coming into Villa Bethel, with its large, sunny rooms, looking over everything, peeping into the big forest, where no one is allowed to go without a guard, the finding of one's own bed (for how important it is just where I am to sleep)—all was most interesting. It is a great privilege to watch a child in all its doings. Then we had supper on the porch, song, the Word of God and prayer, and it was evening of the first day.

We had a regular schedule this year. For our opening session, we gathered on the big lawn. They learned a song, quoted the Bible verse for the day, and then knelt down and prayed the Lord's Prayer, which we taught them the first day. With the first group, our teaching centered around a new heart, taking Gal. 5: 22, the fruit of the Spirit, for the theme of our songs, verses, and stories. It was the new heart, the new life, all the new things, until the new home in heaven was emphasized. As I told them how we could build houses in heaven by learning God's Word, living for Jesus, and praying in the Spirit, they became greatly interested. They were so impressed that at night, when I walked through their bedroom, I found them all praying for houses in heaven—on earth they have none.

They were such happy days—walking in the woods, bathing in a small lake, building houses in the sand, play and song everywhere. How quickly the time passed! They all wanted to stay longer. The girls felt that the boys could go, while they stayed for another week, and the boys felt the same about the girls. With hundreds waiting, however, we could not permit this. The last morning came, and we were all out for the last farewell, with prayer for God's lasting blessing upon these children, who had come to know the one way leading home. Two by two, headed by the Christian flag, they marched out of Villa Bethel singing, "Look, Messiah's Flag's Unfurled." We had told the children to sing and to tell at home, and everywhere, all they had learned, and so, as the train moved, one little fellow said, "Let us sing," and out through the whole car sounded, "Hallelujah, Herr Jesua (Hallelujah, What a Savior)." This had been the favorite song at Radosc this summer.

Miss Rhode, whose heart is in this work, sent a gift, which encouraged us to make the second group thirty-two. We taught them about the tabernacle, with the one aim of making Christ everything. All the children learned why the Jews do not have a temple and altar and high priest, because all has been fulfilled in Christ. To all the older boys and girls, and younger and older women, we emphasized the one purpose running through the Bible, that of gathering together all things in Christ Jesus. They learned God's plan of the ages, the responsibility in the various dispensations, and why we are living under grace today and not under the law. In our last service with them, they all had to confess that if they perished it was not because of lack of knowledge, and that a new responsibility had come into their lives.

We had groups of larger boys, then groups of larger girls, young women from fourteen to twenty. After school had opened, a group of business women came, and then small children whose mothers were ill, and also as many mothers as we knew could leave their homes and for a few days be relieved of sorrow and strain and just rest in a garden.

Little Topey has not reached her fifth year. She was rather slow in learning and I was wondering what she got out of it, so I began to ask her questions. She looked me straight in the face and said, "I know everything—best of all, 'Hallelujah, What a Savior.'" I brought her with me to the mission on the day of her leaving. There she was afraid to let me get out of her sight, saying again and again,

"Don't leave me! I want to be with you!" The following week, an older girl saw little Topey standing on the street with a placard on which was written that anyone could take her. Her mother had abandoned her, I suppose because of her great poverty.

Samuel, seven years of age, had spent his two happy weeks in Radosc and was extremely anxious to go back again. As we could not allow this, he came the following week, having walked the 18 kilometers in his bare feet. When I asked him if he was not tired, he replied, "Who would not walk that and more, for the privilege of being in Radosc with Miss Christoffersen?" I had a sense of the "hundredfold" coming to me now. You cannot wonder that I love these little children with a love beyond anything I ever knew before. Sometimes I think it is because God permitted me to teach them the first song of praise, the first prayer in His Name. One day an atheistic Jew came in to see the garden. He began to speak to the children in a bad way. I went out to protect them, telling the children to quote Bible verses. He laughed, but Samuel, in a child's convincing way, said from the depths of his heart: "Except a man be born again, he cannot see the kingdom of God." This little boy had remarkably clear light on the whole plan of salvation.

Moses and I were walking in the woods. He was telling me how much he loved Villa Bethel. "Everything is just right," he said. "Our place is the biggest and finest in all Radosc." He always thought of it as being his, too. I told him it belongs to God. Then he wanted to live all his life in houses which were God's own. In that hour, Moses came to know the ownership and lordship of the Lord Jesus Christ, and he assured me that he would follow all the way, when he was old enough, in baptism.

One larger boy, of high school age, who bore the precious name of Joshua, was very wise in his own eyes, always wanting everybody to know of his attainments in human wisdom. He was modernistic in his outlook, but he became more quiet as he saw the life at Radosc—what God is and what He can do—and he spoke no more so exceeding proudly.

The sun and moon and stars of light, the trees and flowers in the garden, the ripened cornfields, the wind blowing, the running water, the lightning and the thunder—these all spoke of Him who created all things and upholdeth them all by the Word of His power. God hath spoken, too, through *His Son*, out of the Book, that all men have sinned and come short of the glory of God, and the only way out of it is the way of the Cross, the cleansing Blood, the new life, all by faith in the Son of God, who loved us and gave Himself for us.

Dear friends everywhere, pray for this work, for these children, that God will give the increase, as you water by your prayers the seed sown, and we will unitedly give Him all the glory. Praise Him evermore!

NEEDS IN ALBANIA

By Rev. P. B. Kennedy

WHILE as yet we have had no definite reply from the government, we are all keeping happily busy. We are getting outside some, and hope to continue this branch of our work. While visiting some Mohammedans near here recently, the head dervish, who could neither read nor write, while conversing with me pointed to the Jacques baby, saying that he believed the spirit of the child had once lived in this world in another person. We, of course, could not agree with him. Not only do these friends of ours believe in the transmigration of the souls, but they have no faith in Jesus Christ as the Saviour of men, not believing in His atoning death nor in His resurrection. The harvest truly is *very plenteous*. Pray that the Holy Spirit may do His great office work of convincing of sin, righteousness, and judgment.

We are all well. We feel we must try and hold our Albanian preacher and share with him what is being sent to us. We have an Albanian student, who asks that he might be helped to train in an evangelical Bible school. Let us pray that God will raise up friends for this work.

Paul's Persuasion

A man was dying during the war. He was asked of what persuasion he was. He replied: "Paul's."

"What! Are you a Methodist? They all claim Paul."

"No."

"Of what persuasion are you, then?"

"I am persuaded that He is able to keep that which I have committed unto Him against that day."

Work Amongst Doctors

By Dr. James Ewke (Translated from the Russian)

DURING the last few years, I have been working as a physician in different hospitals in the city of Prague, in order to acquire more training and practice. I came in contact with thousands of sick people, with some of them only briefly and with others I came in closer touch, for a longer period of time. As a believer, I had only one desire, to influence the people round about me. Sometimes I had success, and sometimes I had not. To tell the truth, my success in influencing people was commensurate with my own spiritual condition. After much prayer and watchfulness, my testimony was much more powerful than when I was in a state of spiritual relaxation.

I would like to share with my readers some of the experiences I have had in my spiritual and medical work, dividing these into two groups: first, the work among the doctors, and second, the work among the patients.

Spiritual work among the doctors is very difficult. The main obstacle is their pride and self-esteem, which make them spiritually blind. Perhaps I am wrong in my observations, but I think unbelief, from a materialistic standpoint, is especially common among the Czech physicians. Almost every physician in this country has a very prominent position in social life and, according to the opinions of society, it is the proper thing not to believe in God, but to have one's own mind on these subjects. Among the many doctors whom I met during this period of time, there were only three believers.

I had especially good opportunity for spiritual work while I was working in the maternity hospital, 1930-1931. Many of us doctors were living together in one room, leaving only when we were on duty. It is easy to understand that being in such close contact with people affords the best opportunity to testify to our Lord Jesus Christ. My life, as a believer, was different from the rest. Everyone in the hospital noticed that I was quiet and kind in dealing with the patients and that I treated my subordinates with respect and love. The usual custom in hospitals is to treat subordinates roughly, yelling at them, etc., the young doctors doing this

Dr. Ewke's Bible Class

to show their authority. Of course, there were other ways by which I could show them that I was a Christian. Neither time nor space permit me to tell you everything, but I shall mention just one point, that the behaviour of a Christian prepares the ground for future work. In short, we have the words of Jesus Christ in the Scriptures, where He told His disciples that they were the salt of the earth.

One of the doctors, who was especially arrogant and cynical, used to start arguments with me in the presence of the others, to show his superiority. I was very glad for these discussions, because they gave me the best opportunity to testify concerning Christ and the Bible, not only to my opponent but also to the rest of the doctors, who gathered around us. After my testimony, there was usually a hot discussion among the doctors. One day this particular doctor brought to the hospital a picture, which he showed to everybody—the doctors and the working people—and a laughing crowd surrounded him. Everybody seemed glad to see the picture, but he avoided showing it to me, though I was interested to find out what it was. When I saw it, I said nothing, but I felt that my whole face was red with shame. I silently prayed, and the Lord answered my prayer. Silence reigned, and they all dispersed. I mention this for the purpose

of showing you under what distressing conditions children of God are sometimes placed. Such occurrences were not rare, but were often staged for the very purpose of throwing me off my guard.

While I was in the clinic of the maternity hospital, only two out of all the doctors took my part. They were both Catholics. One of them was very serious minded, with religious inclinations. He was well on in life, having served as an officer in the World War. He had been on the verge of death many times and was fully convinced that only God had spared his life. The other was very sympathetic, with a pure, honest, straightforward heart. He usually was on my side, during our discussions, and we had a very friendly feeling toward each other. After I had left the hospital, we met many times and had fine fellowship. I do believe that the seeds sown at that time will yet bear fruit.

You will be interested to hear some experiences that I had with the patients. I saw many sick people during my five years in hospitals, people of all ages. Every unbeliever, when he is sick, regards himself as the most miserable of human beings. They feel so because they are not able to enjoy the benefits of sunlight, fresh air, and freedom of movement, but are obliged to stay in their beds all the time. I was often able to detect the envious glances they cast upon those who were walking about in health. The main point, however, is that every one of these unbelievers, when he is sick, has the idea that God has not dealt justly with him. They have only one line of reasoning, namely: "If God is just, why does He let us suffer thus?"

I mention this merely to show the obstacles in the way of Christian testimony among the patients. Under these conditions, it is not only difficult but useless to try to reason with them, because their bitterness does not come from the mind but from the heart. Jesus Christ is the only One who can relieve this heart trouble, so, at an appropriate time, we tell them about the sufferings of Jesus Christ. A favorable atmosphere may be created by any doctor, with the help of the Lord. A smile, a helpful, encouraging word, or even only a look, creates confidence in the heart of the patient.

Many times I have sat on the side of the bed and had a hearty talk with a patient, as I would with one of my old acquaintances. This was usually a great surprise to them and touched their hearts. I generally asked about their illness, their family and private life, etc. After we have listened to their story, praying all the while that we might have an opportunity to speak about Christ, the patient is willing to listen to us, just as we listened to him. After we leave the sick person and go home and pray for him, we feel sure that he will remember our words and ponder over them and that the Lord will work in his heart. The next time, when we again go and sit on his bed, we will have further opportunity to speak to him and he will listen with more interest.

Truly, the enemy of our souls never sleeps. In our absence, the growing light of Jesus Christ in the heart of the patient may be dimmed by unkind acts on the part of unbelieving doctors and nurses, who many times blaspheme God and talk against Him. I have thought many times how wonderful it would be to have a hospital where all the doctors and nurses were Christians. This is my dream—to see a hospital of this kind somewhere.

Patients with incurable diseases form a special group by themselves. They are sensitive and restless, and, in spite of their tragic condition, are all the while planning for their future life, talking about worldly things and never thinking about the approaching end. To give testimony to such a group of people is most difficult, because the talk about the future life reminds them of death and their own end. In the meantime, they are continually asking the doctor when they will be ready to leave and when they will be well again. You can understand in what a difficult position this places the doctor. If you could see, my dear readers, the expression on their faces as they question the doctor and look upon his answer as a final judgment: "Please, doctor, tell me the truth, the real truth—will I live or not?" Not once, but many times, was this question put to me by people who I knew had no chance to live. I must confess that it was hard to look into their questioning eyes, and I hardly knew how to reply. I often had conflicting thoughts in my mind, when I was not in proper spiritual condition, but praise the Lord, He helped me later to see my weakness and I confessed it to Him, asking His forgiveness and help.

The unbelieving doctor has no scruples in answering these questions. He usually consoles the sick man by telling him that his health is now much

better than before and that he will very soon be well. The patient agrees with the doctor and thinks that he is better, but, at the same time, his hours are numbered. We can easily understand the psychology of the unbelieving doctor, but what should a believing doctor do under similar circumstances?

One incident in my life I shall never forget. A handsome young man, through external diagnosis, was found to have cancer of the stomach, and it was decided that an operation should be performed. The operation disclosed the fact that not only was the stomach affected but all the intestines, and it was clear to everyone that there was no hope for him. It happened that I was present during the operation. The young man did not die at once, and I went to see him on the second day after the operation, as the inner voice had told me to testify to him about God. When he learned that I had been present during the operation, he at once asked me, "How am I? Will I live?" His pitiful eyes, full of question and of the desire for life, were fixed upon me. Oh, how I wished I could tell him that he was going to live! I was in a difficult situation. It seemed impossible to tell him the truth, and yet, as a Christian, I could not lie to him. It was necessary to answer his question. After praying silently, I decided that I must tell him the truth. Meanwhile, I told him about the love of God and the future life. He listened to me with wide open eyes. I told him about the love of Christ and the wonderful life with Him in eternity, and I do believe that Jesus Christ stretched out His helping hand to him.

I praise the Lord, who has given me the chance to glorify Him by the new booklet which I am about to put out. I thank you heartily for helping me in this matter. I have distributed my booklets in many countries of Europe and also in America, as well as among Russians in Bessarabia, Poland, France, Brazil, and Argentina. I believe that, in addition to my other work for the Lord, the giving out of literature from a medical viewpoint, illuminated by the Word of God, is most necessary and vital, and is my message to the lost.

Mr. and Mrs. Pano Dimkoff
and
Mr. and Mrs. Niko Georgieff
request the pleasure of your company at the marriage of their daughter and son
Paulina and Lubomir
on Sunday, the thirtieth of September, nineteen hundred and thirty-four, at 4 P. M. in the First Evangelical Church, Solun 16, Sofia, Bulgaria.

This invitation to Miss Paulina Dimkova's wedding was received at the Fellowship office and is printed so friends might know. Miss Dimkova has married a Christian man, who is also interested in the giving out of the gospel.

We quote an extract from a recent letter of Mr. Stettler's: "As to our personal welfare, seldom has there come so much at one time to disturb the order of the home as in the past three months. Mrs. Stettler was at the hospital three times, and was obliged to suffer considerably. To the praise and honor of the Lord, we may say that the necessary operation was successful and she is again on the way to improvement and health. The Lord has had much to say to us in these days of humiliation before Him."

AN OUTSTANDING book and one much needed in these times is Dr. Gaebelein's "Conflict of the Ages," now in third edition. Helpful for your reading and for passing on to your friends. $1.00 postpaid. Order from Fellowship Office.

With the Bible in the Wide World

By Vladimair Martzinkovski

(*Continued*)

There is not time enough after the lectures to answer all questions fully, so I decided to have a whole evening for questions only, and at the next meeting it was announced that there would be a night for questions and answers. The number of visitors was very large and there was good order. I am of the opinion that evangelical workers among Jews should have special evenings when the audience may ask questions. This would serve as a safety valve for the spiritual atmosphere and help to avoid possible explosions.

At the beginning of the meeting, I explained the ethics of questioning, saying, "One fool can ask so many questions that a hundred wise men are not able to answer them." I reminded them of passages from the New Testament where Jesus ignored deceitful questions or gave such answers as revealed their falsehood. Pilate asked Him, "What is truth?" and he received no answer to his question. Thomas asked about the "way of life" and Christ answered him about the way and the truth also: "I am the Way, the Truth, and the Life." The high priest asked Jesus, "Art Thou the Christ, the Son of God?" In this question, he set forth the substance of the Jewish doctrine, and Christ answered him, "Yes, I am He."

Then I turned to my Jerusalem Jews and said to them: "During the discussion, every one of you must keep in high regard every religion and belief. No man may have more than five minutes, in order that others may have the opportunity of expressing themselves. If there is any time left, you may have the privilege of speaking again. If anyone wishes, he may present his questions in written form, but he must be ready to verbally endorse his writing, if it be necessary." I made the last remark in order to avoid the possibility of any misunderstanding. "The questions must concern points which were brought out in my lecture. No political questions will be accepted, as I am avoiding politics in my lectures. So, we will open the discussion. Which of you will be the first—as a pioneer, as Chalus—to ask his question?"

In order to have the questions relate to my lectures, I repeated the themes:

1. The Jews Must Believe on Jesus as Their Messiah.

2. The Bible Does Not Teach Contrary to Science.

3. Only God Can Satisfy the Thirst of the Soul, and Messiah Leads to God.

After a short silence, a man of curious appearance stood up. He was a Jemenit, a Jew from Arabia, poorly clad, with sunburnt, ascetic face and a weird glance in his glowing eyes. He bowed deeply to my interpreter and said to him in Hebrew: "We are created in the image of God. Where is this image in us now?" This question, from the lips of the man with burning eyes and waving beard, was striking. He reminded me of Diogenes, who was walking around the city in full daylight, with a burning lantern in his hands, placing it near the faces of the people who crossed his pathway, curious to find something in their expressions. When they asked him, "What are you seeking, Diogenes?" he replied, "Among all the people I am looking for a real man."

With one stroke, this peculiar man had directed the attention of the whole meeting to the most essential question. I answered him, "It is true that God created man after His own image, but there is also another sad truth, that Adam, fallen in sin, propagated man in his own image and has given him as an inheritance his sinful nature. The third truth is a joyful one—after the creation and the fall, the perfect man, in the person of Christ, is again restored upon the earth. And the fourth truth is the most joyful of all—every one of us can again receive the lost image of God, through spiritual rebirth in Christ."

"The Bible contradicts science," said a young Jew. "It contains many myths and legends." I said to him, "My honored opponent, the Bible is the Word of God. In making this remark, that in this book there are many fables and myths, you take upon yourself a great responsibility. Tell me

at least one of these fables and we will analyze it in the light of our understanding, conscience, and science." My opponent was silent for a short time, but at last he said, "Now, for example, the story of the creation of the world."

I asked him, "What is there legend-like about it? The Biblical account of the creation of the world and man is in perfect harmony with the most exact scientific investigations. This was proven a long time ago, through the labors of the most prominent scholars in the field of natural sciences, as the physicist, Fechner; Cuvier, the founder of paleontology; the astronomers, Kepler and Herschel."

"If it is all as you tell us, I will take back my remarks," said my opponent, amid the animated laughter of the audience.

"Very well," I said, "the creation of the world has been proven; what more have you against the Bible? Please name one more example. You can, with full confidence, take the entire Bible, and I affirm that it is the Word of God." My opponent began to talk, his remarks being somewhat mixed: "In the Bible it is written, Abraham had two sons, Isaac and Ishmael . . . Isaac and Ishmael . . ." "Now, will you please explain to us what you mean by these words?" I asked him. But he had nothing more to say, and sat down, amid the hearty laughter of the people.

After him, another young man came forward and said: "It is stated in the Bible that the world has existed 6,000 years, but science . . ." And I answered him: "Here you have a Hebrew Bible—the Holy Scripture in the original. Please show me where it is written. I see that you cannot show me the place because it is not there at all. There is only the number of years of man's existence."

During such open public discussions, Jews very often question the relation of the Old and New Testaments. As I expected, one man said to me: "You tell us that our Old Testament is the Word of God and contains the truth. If this is so, we must not come to you, but you must come to us, in order to hear the truth." "Yes, you are right," I said to him, "and it was exactly as you say. We found God's truth in your prophets and we accepted the Messiah about whom the prophets and the law speak."

On Saturday, November 5th, in the same hall, I gave my last address to the Jews in Jerusalem. The theme was "The Transformation of the Will." A half hour before the lecture, a crowd of Jews came. They forced in the door, turned on the electric light, and sat down. When I entered the meeting hall, I felt a hostile atmosphere. I discovered that this was a new group of Jewish young people, among whom there were even many children. They came with only one purpose, that of hindering the meeting, and waited only for some provocation. They scraped their feet on the floor for a long time, and even whistled.

I arose and told them in a few words of the necessity for order in the meeting. I said: "Although I have been advised to call the police, remembering the unusually fine order we have had in all previous meetings, I refuse to do so, and now propose to open the meeting with a word of prayer." I then repeated the Lord's Prayer in Hebrew. While I was praying, I felt the assurance of having the help of the Lord. Before entering the hall, an inner voice had told me to say in Hebrew, "Lord, bless Thy people, Israel!"

There was dead silence. Evidently, everyone in the hall was greatly surprised because, instead of speaking in Russian and having an interpreter, I began suddenly to speak in Hebrew. So, also, the noisy mob in Jerusalem had been brought to silence when the apostle Paul addressed them in Hebrew. I am certain, too, that the Jews sitting before me were deeply impressed with the powerful words of peace and truth which breathed through the prayer, "Our Father," and the words of forgiveness were too much for those who had come to ruin the meeting, with the stones hidden under their clothing. Then, too, I had finished my prayer by asking God to bless the people of Israel! I know that the power of God was manifested and that His mighty hand was leading the meeting. "O Lord, I put everything into Thy hand. The Lord is faithful to everyone who calls upon Him."

During the time of absolute silence, I was able to give out the Word. I said to them: "Among Israel there are two kinds of people: one of them, the prophets, and the other, the murderers of the prophets. 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee.' " In one word, I went into the counter attack, feeling sure that it was time to give the Word of God. I read the 19th chapter of the Gospel

of Luke, where Jesus visited the house of Zaccheus. While I was speaking, several Jews arose from their seats and, silently, without disturbing the order, left the hall on tiptoe. Many followed in the same manner. I said to them, "Anyone who does not wish to hear, may leave the room." It was clear, after my prayer and address, that they were convinced that it was impossible to realize their aim to disturb the meeting and, therefore, they decided to leave.

When they were outside, they remembered their pre-arranged plans and began to make a terrible disturbance, trying to upset the meeting from the street. They were whistling, yelling, and shooting pop-guns. Suddenly, something fell violently on the roof. There was a terrific downpour of rain such as occurs only in the tropics, where a change from fair weather to a rainstorm comes very unexpectedly. This rainstorm was so violent that even the newspaper, *Doar Khaijom*, gave a lengthy description of it. The noisemakers outside were dispersed, a few of them coming back into the hall.

Those who remained in the hall profited in two ways: first, they were safe from the rain, and second, they could listen without disturbance. There was perfect order in the meeting, with the exception of one occurrence. During the lecture, a young Jew lit a cigarette and started to smoke. (Smoking is allowed in public gatherings here.) I said: "In places where scientific lectures are given, it is not fitting to smoke. How much more out of place is it where the Word of God is proclaimed!" The young man lowered the hand in which he held the cigarette, and another Jew approached him, took the cigarette from his hand, threw it on the floor, and stepped on it. With one accord, everyone in the hall was for order, and I was able to bring the testimony of Christ, to the close of the meeting.

Every evening there was present a certain group of people who were attending regularly and listening with great attention. At the end of my last lecture, they thanked me and warmly bade me farewell. Many of them bought Christian literature and the New Testament. "Please take one," I said to them, "but take it on one condition, that you will really read it. A man who destroys the Holy Book, at the same time destroys his own conscience."

At the time I was holding my lectures, I chanced to meet the editor of the newspaper, *Doar Khaijom*, and he said to me: "If you had not given your lectures in the mission hall, as you did, but rather at some private hall, you would have had thousands of Jews listening to your lectures."

During these six evenings, the Jews received a clear testimony of Jesus, the Messiah, and the infallibility of the Bible. None of their objections and remarks were able to stand in the light of the Holy Scripture. I must admit, however, that undoubtedly my answer to the question, "Must we keep the Sabbath?" was not satisfactory to one Hebrew Christian. My explanation was that in the Old Testament there are the temporal and the eternal commandments, for one people and for all humanity. This brother replied: "You should tell them that the laws of the Old Covenant divide them, as our Hebrew Scriptures teach, into two groups, the physical and the spiritual laws (massijot and verukhanijot). The first were taken away in the days of the Messiah—to them belong also the law of keeping the Sabbath. Christians who keep the Sabbath show by this act their distrust of the New Testament. They do this as if they do not believe that Messiah has already come. Through this, they are an offense to the Jews. We Christians must live according to the spiritual law, that is, the law of love."

On the following day, Sunday, I gave a lecture in the Evangelical Society of Jerusalem. I spoke in English, with interpretation in Armenian. They had asked me to tell them of my experiences in the prison in Moscow. At the end of the meeting, the brethren took a collection, in the name of the church of Jerusalem, for the benefit of the Christians of the U. S. S. R., who are enduring suffering because of their faith.

During my lecture, I told them of my visit to the death corridor, where prisoners were confined while awaiting execution, and how I found there the following Word of God: "Save them who are near to death and withdraw not from them who are led to execution," and I said to the audience, "I never noticed this text before, and I am sure that none of you have ever seen it." "I know it," said the interpreter, the Armenian brother, smiling. "Look, I have underscored it." And he showed me his Bible. I said to him, "Evidently, the explanation is in the fact that you belong to a people who, during their long history, were many times led to

death." At these words, many in the audience nodded their heads. I said, "I believe that most of you have experienced the sorrows of massacre in Turkey, and that explains the warmth of your hearts toward the suffering brethren in Russia."

With this meeting, my work in Jerusalem ended. Our visas were found satisfactory and we took the autobus and returned to Haifa, in order to bid farewell to our relatives before leaving for Europe.

AN AUTOBIOGRAPHY

By Eugene Nagy

(*Concluded*)

At the request of the pastor emeritus of the Reformed Church (who, by the way, baptized me over sixty years ago), I was speaker at their religious conference held in the City Hall Council Chamber on December 14, 1930. My subject, "The Application of Christ's Christianity to Life," penetrated many hearts, for, besides hearty compliments, earnest requests were made to have my paper published, which, in full accord with my previous plan, was actually done two years later, as will be noted farther on.

The work among young people and children had widened out by 1931. Selecting fifty of our sweetest American gospel hymns, I had the Hungarian translation published in neat booklet form for the benefit of my classes. Oh, with what joy they sang them! Their favorite ones seemed to be, "Blessed Assurance, Jesus Is Mine" and "Guide Me, O Thou Great Jehovah." These booklets seemed to be much liked. The local pastor's wife soon requested the loan of several of them for use in her work among the young ladies of the local Y. W. C. A. After the Scripture lesson to the children, I invariably give them experimental object lessons on Christian topics, following Charlotte Gray's method. A few of the subjects presented are: "The Necessity of Salvation," "The Light of the World," "Ye Are the Salt of the Earth," "Forgiveness of Sins," and "The Effect of Alcohol on the Brain." These gatherings are real spiritual feasts. The children enjoy them and derive much benefit from the object lessons.

In October, 1930, my children, accompanied by their mother, returned to America, my prayers going with them. Edith, notwithstanding the depression, being the choice of a group of a hundred girls, soon secured a fine office position. Thank the Lord! My son, Eugene, was not so fortunate, and returned with his mother nine months later, in August, 1931, He is now here with me. I am indeed sad at heart to see him without a future in his engineering profession, and yet I am at peace, glorifying God in the knowledge that this is His blessed will for him at present.

The work on my book, which I commenced to write soon after my arrival here, was completed in the spring of 1931. It is but a small volume, yet, in all modesty, I claim it to be the best service I have thus far been able to render to my beloved Master and His kingdom. The book is written in Hungarian, and the title in English would be, "A Dying World of Men—Where Is the Remedy?" By God's loving kindness and help, I was privileged to publish one thousand copies, mailing them as free copies, all at my own expense. Each member of Parliament and the House of Lords, clergymen of all denominations, professors, educators, etc., had a copy mailed to them in August, 1931. Many splendid responses soon came in the shape of letters. One of these, from a Protestant source, a member of the House of Lords, is worthy of high commendation. However, to be frank and just to them, I must confess that (although they knew my book was of Protestant origin) the most loving appreciations of my book came from arch-bishops and high church dignitaries of the Roman Catholic Church of Hungary.

One aim of my book is to aid in the organization of mission circles throughout Hungary and, as time from many other missionary duties permits, I am heart and soul engaged in carrying this through. Blessings in abundance I feel would follow the translation of this booklet into English, German, and French, and my prayer is that this may come to pass. With the depreciation of the dollar, I have lost very much and cannot do anything. Whether in connection with this matter or with any other, if anyone should be interested, I would be glad to write to them. My address is: Nagy Jeno (Eugene Nagy), Zrinyi u. 71 a, Hodmezovasarhely, Hungary.

From the very beginning, there were many phases to my missionary work here. A regular program for the day, except in a few things, is not practicable. Each morning and before retiring at night, the "Quiet Hour" is observed in my little sanctum. Prayer and one or two sacred songs from my old

Christian Endeavor Hymnal are followed by the Bible reading for the day, concluding with reading from "Daily Strength" by M. W. Tileston for each day of the year. During 1932, I read the Bible through consecutively for the third time. The first time, by the way, it was in my Canarsie home in 1916, the King James Version being used. Then, in 1923, the Hungarian text, and this year, for the second time, I am reading Moffat's Translation in modern English, which will make it the fourth reading.

With the exception of the "Quiet Hour," my missionary activities for each day are not so regular. Duties of all sorts come up—overseeing the feeding of poor children with hot dinners during the winter months; visiting and, as my means permit financially, helping needy folks and the aged and infirm inmates of the House of Charity; attending Sunday School and Charitable Conference, in the latter having been elected Vice-President in the spring of 1933. Out of love for my Master, I am also in duty bound to keep a watchful eye on the local Y. M. C. A., where, in that same year, sad to say, I learned of such facts as to warrant the posting in consecutive order of the following Scripture verses, with an appropriate introduction and conclusion: Prov. 3: 5, 6 and 23: 31; Psalm 103: 8; Gal. 6: 7; Exodus 20: 14; Heb. 10: 31; I Cor. 6: 19, 20, and 3: 17; Rom. 12: 1; James 5: 19, 20. Neatly typewriting the sheet and personally framing it in decorative style, I surprised them the following day when they found it hung on the wall. Appreciative words from clergymen and others indicate that the move is having a salutary effect. Time must also be devoted to correspondence, of which at times there is quite a bulk. Such and similar work is all in addition to the all-important one of holding gospel meetings.

During the summer of 1933, I made a missionary tour among the large proportion of Hungarian population which was torn away from the mother country, Hungary, and ceded to Yugoslavia after the War. With a good supply of Scripture tracts in my valise, I left by rail the second largest city of Hungary, with a population of 120,000. A half hour's ride brought me to the pure Hungarian town of Horgos, which had been ceded to Yugoslavia. Alighting from the railway car, it seemed as if I had dropped into another world. The signs at the railway station, on the streets, over stores and wagons, all had been changed to Yugoslav, which no one understands, and not a word in Hungarian is permitted. A minute after I left the station, a policeman asked me to accompany him to headquarters. Of course, my American passport was found correct and in a few minutes I was again on my way. I was unable to arrange for gospel meetings and I concentrated on personal work. Presenting the fact of their need of salvation through Jesus Christ to groups here and there, then handing a number of tracts to each for distribution among their friends—this was the method followed during the few hours of my stay there.

I then continued my tour to what had been Hungary's third largest city, Szabadka, with a population of 100,000. Conditions here were the same. In the midst of large crowds of pedestrians, I heard nothing but Hungarian spoken, yet any of the officials, even if he knew Hungarian, refused to give needed information in that language, for fear of losing his position. In addition to my customary personal work with tracts, I held evangelical meetings for adults, as well as for the children, with blessed results, during my stay here.

Having reached the year 1934, I come to the end of my life sketch, for the present. By God's grace, I have finished the three score on life's road. Whether there will be the other ten, or another score, the Lord alone knows. In conclusion, I have a word for all young people, whom having not seen yet I love dearly. Life's road is a very dangerous one. I have traveled sixty years—call them miles—on it, so I know. If you are but twenty, I have already trod the forty miles ahead of you and can tell you that hideous monsters are lurking to ruin you at every step of the road ahead of you. If you attempt to walk it alone, your ruin is inevitable. You must not trust yourself. You need a Guide, a Saviour, to keep you safe. With Him alone can you make the road in absolute safety. Accept Him, believe Him, keep close to Him, and study and heed His Word found in the Bible. May the Lord help you in this! Amen.

Note: We have been asked to make a correction in the life sketch of Mr. Nagy, as given in the September issue. On page 21, first line, the date should be May 23, 1920.

Christian Martyrs in Soviet Russia

By A. Bielomorsky (Translated from Russian)

Peculiar Suffering of the Orthodox Priests

The difficulties of the Orthodox priests in exile were greater than those of the Protestants. The priests wore their robes, which made them conspicuous among the prisoners. They had not been trained to do manual labor, but they were appointed to hard tasks, just as the others. The priests were forced to cut their hair. They resisted this, struggling to keep this mark of distinction, but they only incurred extra punishment by doing this. The Bolshevists choose specially hard, dirty work for the priests, also requiring them to carry the water to the camp. Many of them fulfil their duties heroically. One can see aged priests, with stooped shoulders and gray hair, working without a murmur. Many times I saw tears on their thin cheeks. Some of them humbly remarked to me that they were worthy of this rough treatment.

It was a little easier for the evangelicals, because most of them, being peasants, are accustomed to manual labor. Then, too, their clothing does not differ from that of the others. They are also given some privileges, even by the Bolsheviks, because of their honest and productive work.

The Orthodox priests were persecuted and hated by the other prisoners. Some of them could not stand up under this pressure, but put off their clerical garments and cut their hair. Some of them even renounced God. I saw a case of this kind. In our barracks there were about 80 prisoners. The dirty room was crowded. There were bunks in tiers of two along the wall, and there were only two little windows. In this environment, I noticed a man of about 35, with a red beard. He sat beside a friend and made some very indecent remarks. I noticed something in his face which showed that he was an intelligent person, and I learned afterwards that he had formerly been a priest, but had renounced God and, as a proof of his atheism, had cast aside his priest's garb. The same took place in other camps, also, though most of the priests remained faithful to their belief.

It happened that I lived in the same barracks with two aged priests of the Orthodox Church. They were exceptionally sincere believers and defenders of the faith. Together we did hard work in the dense woods, but they did not have strength enough to move the saw and wield the axes. After a few days, they were too sick to go to the woods. The chief of the camp, inspecting the barracks, discovered that these old men were not at their work. The Bolsheviks spoke very harshly to them and finally beat them with the butts of their revolvers. When we returned from our work, we learned what had happened. I deeply pitied these despised, insulted old men. In their eyes I saw unspeakable grief of soul, and there were no comforters for them among the people around them.

A few times I had tried to talk to these priests about God and the redemptive sacrifice of our Saviour, Jesus Christ, but they mistrusted me. In their sight I was a heretic and a betrayer of the Orthodox Church. I felt very sorry for them, but I could not help them. My love for them was great, but between us there was an impassable gulf. These aged priests were ideal representatives of the Orthodox Church. They sacredly believed in the old traditions and dogmas of their church, they were not hypocrites, they were among the best people I had ever met, but they avoided any conversation with me. Nevertheless, I highly appreciated them and heartily prayed for them.

In their spare time, these old men walked in their own path to the woods for prayer, and I had my own path. I am sure the Lord listened to their prayer as much as to mine. So, in the thick, Northern Russian woods, covered with deep snow, I, an evangelical believer, and they, Orthodox priests, looked up to heaven and daily found comfort, rest, and spiritual strength.

The Cross of the Evangelicals

It was usually the leaders of the evangelicals who were banished and imprisoned by the Bolsheviks. Formerly, believers were not openly tried for their religious convictions. The preachers were sentenced during a secret trial of the G. P. U. and, in their absence, court decisions were made. The preacher was considered as a counter-revolu-

tionary, and to him was applied the awful "58th article" of the Bolshevistic code, the power of which is extended to execution. A special cynical term was worked out by the Bolsheviks, namely, "to send a man to the moon."

The so-called "proletariats" of the world do not know what "social protection" means. The phrase is a very smooth one, but it is a source of distress to the population.

In most cases, believers were accused on the ground of their resistance to military service. No evangelical church or organization of believers had any rules on this question, but, ever since the evangelical movement started in Russia, it had always been left to the individual to decide and to act according to the dictates of his conscience. There were some believers who felt that it was wrong for Christians to handle arms; there were many who did not see anything wrong in fulfilling the requirements of the state; while many believers were of the opinion that they could serve the army in a civil capacity, in hospitals, etc. Under the Czar's regime, the Mennonites were permitted to do this.

The military affairs that concerned religious people were in the hands of a most cruel and energetic Bolshevistic commissar, Tuchkov, an apostate Jew. He forced all religious organizations to pass resolutions on the military question. This man was given great power. The leaders of all denominations were called and brought to the office of the G. P. U., where, under threat, they were asked to have their churches agree to the Bolshevistic resolution. Sometimes they were offered certain privileges if they would do this, while, on the other hand, they were threatened with death by shooting if they resisted.

The G. P. U. had, in every church and group of believers, their own secret agents, who kept the authorities informed on all that was said and done. The most striking thing is that these secret agents tried to spread anti-military propaganda among the believers. The object was to set the believers at variance with their leaders, some of whom supported the resolution with regard to military duties. The G. P. U. tried to catch two rabbits going in different directions, and many times, sad to say, they were successful. Conferences of believers were permitted, and everywhere the Bolshevistic resolution was passed. It was organized through the All-Soviet Union. The believers, in their simplicity, did not pay much attention to the resolution. They did not foresee the consequences. Those delegates who did not agree to the resolution were arrested and banished.

In July, 1927, there was a convention of Baptists in Petersburg. A number of them, before the convention began, were taken to the office of the G. P. U. and instructed what they were to do. Nevertheless, the convention, on the whole, did not submit to the orders. Most of the delegates thought it was impossible to force the believers to please the Bolsheviks, and so the military question was left to the judgment of each individual. It seemed as though such an attitude on the part of the Baptists should meet the requirements of any state authority. But the G. P. U. was indignant and, after a few days, the whole Board of the Baptists was arrested and banished to the North for three years, other delegates being arrested also.

At first, the Bolsheviks terrorized those who were opposed to militarism, but later on something quite unexpected happened. The defenders of the Bolsheviks' resolution were imprisoned, too. When some of the Baptists refused to take arms, their leaders were called out and accused of having passed this resolution themselves and yet not having compelled their people to obey it. The defenders of the Bolsheviks were treated as deceivers, and not many active participants in that convention were left in freedom. The sentence of banishment was usually for three to five years. I do not want to judge my brethren who tried to please the Bolshevistic authorities—they had good intentions. I mention this incident only as a matter of history.

The entire work of the evangelicals was paralyzed by the Bolsheviks. Meetings were closed, prayer houses were confiscated, and believers met together in secret places for fellowship. The spiritual work could certainly not be stopped—only activities on the surface disappeared. But the G. P. U., through its agents, reached even these secret gatherings of the believers, and Christians suffered.

Evangelicals in Banishment

In the fire of trial, the strength or the weakness of our character is brought to light. There were a few insincere church members who wore only a

mask of Christianity, and this was soon discovered. Some of them became grievous apostates, illustrating the house that was built on the sand. They left the ranks of the Christians, but they were not welcomed by the world. Strong believers, who bravely confess and defend their faith, are esteemed, even by the Bolsheviks.

I was at one time engaged in the work of logging. Our group was approached by the chief of the communists, who most cruelly insulted one of the unhappy laborers. The chief stood with his back to me. When he had freed his sick soul of this bad language, he turned and saw me. His face changed, and he asked me to excuse his indecent words, saying that he knew the Baptists did not like such language. My fellow-workers were very much astonished by this behavior on the part of the chief, as I was only a common worker at that time. We believers used to openly tell those in authority that it was not well to offend those who already are being treated badly.

Oh, I wish you could know the vileness of the expressions used in the prisons, in camps, etc., where they take the name of God in vain. The Holy Ghost is mocked. The Lord Jesus Christ, who gave His life for the world, is blasphemed. It made me feel faint as I was compelled to listen to it. I understood the mystery of godliness more clearly. See Rev. 16:9, 11, 21.

Believers tried to keep near to one another, uniting in groups for general work. They ate from the same pot and shared the last piece of bread with one another. They helped each other to carry out the work that had been assigned them. Unbelievers, working alone, often could not perform all of the task that had been assigned them and had to stay at their work all night. The believers gave testimony to the Lord Jesus Christ. Unbelievers felt that it was more profitable to stay near believers. In doing so, some of them were so greatly influenced by the contact that they ceased to smoke and their language became more clean. Some of them looked like new people.

In exile, I saw more clearly the distinction between converted and unconverted people. When a new party of prisoners was brought to our camp, I did not inquire whether they were believers or not, but just persistently watched them and soon was able to recognize "my people." While I was manager of the division of food and clothing, a new party of 200 prisoners was brought in. It was my duty to give a "uniform" to each newcomer. In the midst of the restless mob, I noticed a man who stood quietly awaiting his turn. Many of the men were shouting and quarreling, but the man whom I had noticed was quite different. His face was not so gloomy as the others, and it showed signs of meekness. His noisy companions pushed, and this man gave way to them. At last, he came to me and I asked him whether he was a Christian. He replied in the affirmative. During all the time of my exile, I had sweet fellowship with this man.

AMONGST THE REFUGEES

By S. P. Badantseff

(*Manchuria*)

I WANT to let you know that, to my great joy, I received your letter and check. I thank you with all my heart that you did not forget me. I thank you, too, that you sent me the letter in Russian. This enabled me to answer you at once, as the translation of a letter into English is a difficult proposition.

The Lord is with us and we are happy. I have Bible classes, in which we read passages from the Word and study them. Please pray for me, that He may give me more spiritual power so that I may bring forth more fruit for Him. I live far away from the meeting house, and must walk for about forty minutes to get there, as I have no money for the fare, but the Lord is with me and helps me.

Every day there come to us more and more large families of refugees from Russia. Our community is very poor, but we try to help all we can. We try to get work for the young people. Of course, for the older people it is impossible to get work of any kind.

Please pray for us. The political situation is very unstable here. We are expecting war at any time, but God is with us. I thank you for everything. Greetings to all the brethren. May the Lord bless you!

A Recipe for Happiness

"Light in the mind, grace in the heart, and constant activity for good in the outward life."

Cold prayers shall never have any warm answers —God will suit his returns to our requests. Lifeless services shall have lifeless answers; when men are dull, God is dumb.—*Thomas Brooks.*

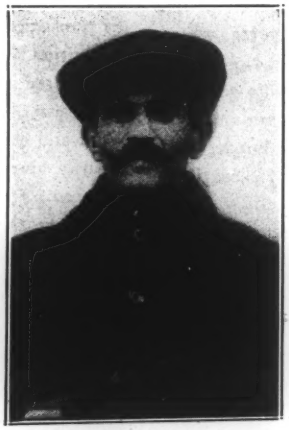
"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—*Jas. 2:5.*

A Jew Giving Testimony

By Nahum Shuman

(Translated from Russian into German and from German into English)

GRACE and peace be with you. We thank the Lord for you, and pray for you and all who are of one spirit in Christ Jesus. My heart's desire is to thank you for your gifts and prayer in my behalf. The Lord has blessed, and in writing this I want to share with you the joy I have had in meeting men and dealing with souls. The Lord has been so gracious, and my heart is filled with praise for the privilege of working in His vineyard. One day, while sitting in the train reading God's Word, I found a young man interested. As I stopped reading, he informed me he would like to have something to read. I gave him Psalm 110:1, which he read, and it was evident that he thought about it, for he asked me about whom this Psalm was written. I met his question with Matthew 22:44 and Psalm 2. He became thoughtful and, as my heart was in prayer, I was conscious of the fact that the enemy is always at hand—but also Christ.



Nahum Shuman

As I left the train, a young man followed, who had heard the conversation in the train, and an opportunity was again granted me to testify to the goodness of the Lord in saving me, and His willingness to do the same for all who will come as sinners and seek Him with the whole heart. In my dependence upon the Spirit, I felt the powers of darkness. The man threatened me and was angry, but subsided after some time and took my hand and asked forgiveness.

By this time, a watchman from a prison came and told me that he had heard the whole conversation and was ready to help me if the man should become angry and my life be in danger. He had his revolver ready to defend me. Praise the Lord! I told him that I am very thankful to the Lord that He always protects me, and that I am especially grateful for souls to whom I can tell of His love and salvation. He said he believed in Christ and had hope of eternal life. I told him it was possible to believe and yet not be saved. It depends not upon what, but upon whom one believes—all men have sinned—he too is a sinner, in spite of his faith in the Virgin. As I asked him if he ever read the Gospel, his answer was, "It is not allowed. The holy priest alone can understand it and has it in the church, and he prays for us, too, and it will suffice." He took with joy the Gospel that I offered him, and in this I had marked the familiar, precious verses telling of salvation and assurance. I had a final word with him of the personal relationship of our Lord. Pray with me for this seeking soul.

I have been busy every day, visiting the lost sheep of Israel and giving out tracts and portions from the Word. Walking about in the public market handing out tracts, a Jew suddenly cried out, "There goes a soul catcher." I started to talk to him, but found it impossible to do anything. He blasphemed as he

saw I gave tracts to others. Finally, the police came. Two plain clothes police approached me and wanted to know the cause of this turmoil. They asked for my pass, in which was written that I was a missionary to the Jews, and they gave me my freedom immediately and told me to continue distributing literature. When the crowd saw this, they came and wanted some. Even the police took part in the giving out of tracts. Quite a few persons were taken to the police station, and among them, the Jew who had blasphemed. I learned that they were communists.

Some young Jews asked for literature. A short time ago they would not have accepted it when I offered it to them. This was God answering my prayer. The prayer of the saints is like a light in a dark night and victory over hell itself (Luke 12:35). Beloved, He is the One to whom we go in all our needs, because of His complete victory, and with joy we say, "If God be for us, who can be against us?"

One rejoices when God's own Word speaks and wins. God is not mocked. I often desire a small kodak, so that I could send you many a telling picture from places I see and visit here. Pray with us, for the utter darkness in this city is deplorable. My little Ida sends her love to all. She is faithful in prayer for the Fellowship.

The Unfailing Helper

Human friends fail us. The strongest sinew in an arm of flesh will crack; the most faithful heart will sometimes waver; and when there is most need of our friends, we find that they fail us. But our God is eternal and omnipotent; who ever trusted in Him in vain?

Gather up your confidences; make them into one confidence; and fix them all on Him. Lean not here and there—thou wilt grow crooked in thyself, and the staff thou leanest on shall turn into a spear and pierce thee. Lean wholly upon God, and as He is everywhere, thou shalt stand upright in leaning upon Him.—*C. H. Spurgeon.*

AMERICAN EUROPEAN FELLOWSHIP

Cash Receipts for Year July 1st, 1933, to June 30th, 1934

Balance July 1st, 1933		$1,489.56
Receipts		
Home Items		
General Fund	$4,262.85	
European Harvest Field	417.98	
Sale of Books	176.04	
Foreign Items		
Missionary Support	10,622.72	
Scriptures, Tracts, Literature and Publishing of Foreign Magazines	1,473.95	
Miscellaneous Field Work and Relief		
Field Work	$481.88	
Relief	730.40	
Buildings	500.00	
Rent for Halls	184.50	
		$1,896.82

Sundries			
Deputation	$104.93		
Legacy	130.09		
Personal Gifts to Missionaries	723.55		
		$ 958.57	
Total Receipts for year July 1st, 1933 to June 30th, 1934			$19,808.93
Total Cash Received and Balance			$21,298.49

DISBURSEMENTS

Home Items			
General Running Expenses		$4,875.56	
EUROPEAN HARVEST FIELD		1,351.52	
Sale of Books		149.81	
Foreign Items			
Missionary Support		9,348.21	
Scriptures, Tracts, Distribution of Literature and Foreign Magazines		1,085.34	
Field Work and Relief			
Field work	$649.40		
Relief	432.38		
Buildings	470.00		
Rent for Halls	512.50		
		$2,064.28	
Sundries			
Deputation	$411.61		
Personal gifts to Missionaries	433.55		
Check returned for collection	25.00		
Sub. to *Our Hope*	1.50		
		$ 871.66	
Total Disbursements for year July 1st, 1933 to June 30th, 1934			$19,746.38
Balance Cash June 30th, 1934			$1,552.11

The American European Fellowship owns property at Radosc, Poland, which is used in behalf of children of Warsaw and that vicinity. Owing to present conditions, we are unable to place a proper value upon this property.

The Fellowship is also holding in trust property in Albania, which is used for school and missionary purposes and represents an investment of about $30,000.00.

AMERICAN EUROPEAN FELLOWSHIP

By GRACE M. SANCTUARY, *Bookkeeper.*

Statement of

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THE Great Commission Prayer League has issued a call, sponsored by many organizations, for a Day of Prayer. The date set is November 25, 1934. Will our readers kindly make this as widely known as possible.